

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO REQUIRE IN HIS TEMPLE."—*Psalms*.

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE NATIONAL MISSION OF THE MORMONS. THEIR ISRAELITISH GENIUS AND DESTINY.

(By Edward W. Tullidge.)

Distasteful as the fact may be, the United States Government has been worsted in its conflict with Mormonism. There has been no parallel case since ancient Israel arose to perplex the Gentile world with prophecies of a rival destiny and an extraordinary career under a Divine leadership. That Israelitish nationality was, indeed, a peculiar nationality. It was the very prototype of Mormon genius; in fact, it has had no strict antetype but in the rise, progress, and history of the Mormon people.

Israel was, from its birth, unlike all other nations. It was cradled in the heart of an old empire; a national destiny was nascent within it; a transcendent blessing was upon its head. Ever was it the peculiar nation—a kingdom within a kingdom; its empire the whole world; its God unlike all other gods; its genius as extraordinary as it was distinctive.

And now, here, in modern times, appears another Israel—the Mormon Israel. He is no accident, but a

Divine intending. He blunders not into his destiny, even in his ignorance; he is not unshaped even in his primitive simplicity. He claims his destiny at his birth; he (arrogantly, if you please,) asserts his national mission to all the world, and especially to all America. All that the historian knows, to be true of ancient Israel, the imagination may affirm of the Mormon Israel; and, what the latter seems to lack in his race example, he makes up in his mystical claim of being the literal seed of Abraham, mixed among the nations to fulfil a providential design.

Meeting a possible issue in the most practical sense, it is fair to claim for the Mormons that they are not mere church-builders, but the founders of a new empire; not a mere sect, but a nation; having a distinctive providence and an inevitable destiny. While in Missouri and Illinois, their desire to found a commonwealth could, with some consistency, be denied, but in Utah the case was changed. They

undoubtedly had the constitutional right, if as a people they had the social force and capacity, to there found a State with all the functions of self-government. Nor is this condition of *imperium in imperio* an anomaly in America, so long as it has a republican meaning. Our Republic is many nations with one grand confederation, and that, too in so broad a sense as to permit the multiplication and subdivision of its members.

Born, then, in a newly-created republican empire, whose very destiny and enlargement grows out of its condition of generation, the Mormon believes he has the natural privilege to beget one of the family of States. To found a State is, indeed his privilege; but he believes it is also his mission; yet is his mission based upon the idea of a republican confederation, and not upon that of an independent kingdom. Those who have understood his theocracy in any other sense have misconceived it sadly. He is simply an apostle of a republican nationality, manifold in its genius; or, in popular words, he is the chief apostle of State rights, by *Divine appointment*. He has the mission, he affirms, and has been endowed with the inspiration to preach the gospel of a true democracy to the nation, as well as the gospel for the remission of sins, and he believes the United States will ultimately need his ministration in both respects.

And the Mormon reconciles his national mission in the union of States, constitutionally, and with historical consistency. In the most practical language, he will tell you that the Lord, in times past, in the heart of old empires and nations, was not able to establish Divine government; but that in this age, in a vast and virgin country like the United States, the Lord found the opportunity. To fulfil his purpose, he inspired the fathers of this nation, in the framing of the constitution; and in due time he raised up the Mormon people to evolve an apostolic commonwealth and leaven the Union. They form not, therefore, a rival power as against the Union, but an apostolic ministry to it, and their political gospel

is State rights and self-government. This is political Mormonism in a nutshell.

Urged on by politicians, and stimulated by the anti Mormon jealousies of the country, President Buchanan affirmed by all the preliminary action and intention of war, that the Mormon commonwealth should not be allowed to fulfil the destiny that was marked out in the mission of the great American prophet. Nor is it strange that America should object to the Divine leadership of modern Israel; yet if the Mormons knew "the Divine call" to be thus apostolic to the whole confederation, there is nothing in the genius of our Republic, nor in the purview of the national compact, to make that mission inconsistent. So long as one State does not make war upon a sister State, or antagonize the covenant of the Union, but, on the contrary, seeks to be an apostolic minister, glorifying the nation in her examples of a civilization suited to the providential impulses of the age, such a State would certainly have the constitutional privilege so to do. Indeed, is not the very existence and growth of the American Republic prophetic of a new civilization and a national mission such as the Mormon people affirm? The Elders have believed so; and Brigham Young, in behalf of his people, has, in an unmistakable record, proclaimed to the world, that the Mormons shall fulfil their mission, with or without the consent of the United States. This is the whole burden of the history.

Great as Brigham Young was in the exodus of this people from their Egypt, his power seems to have found its culmination in the Utah war. Not only did he then show himself to be equal to the leadership of a people, but abundantly able to grapple with the most gigantic besetments. Intelligent readers will also note the fact that, in every stage and phase of the history of the Mormons, from the time they numbered but six members, to this very moment, their every crisis has given to them an enlarged outcoming and a more world-wide name.

[TO BE CONTINUED.]

A time of primeval innocence is a beautiful dream of man.

FOR JUDAH, NOT FOR THE POPE.

A new programme for Palestine is on the tapis. It is a Jesuit movement. Dr. de Haas, an authority on these matters, says a project is on foot to make Jerusalem the headquarters of the Latin Church. Commissioners have been appointed to negotiate for the territory; engineers have surveyed a railroad from Jerusalem to Jaffa; money is being collected for the erection of a magnificent palace for his Holiness on Mount Zion, to which the wealth of the Vatican is to be transferred. There the successor of Pius IX is to be installed, and the "City of the Great King" is to be the future head of the Pontifical See.

We are of the opinion that those who are engaged in this scheme will find another illustration of the adage "Man proposes, but God disposes." Jerusalem is for Judah, not for Rome. The temporal power of the Papacy is broken beyond repair. If the Pope cannot rule in Italy, he will not preside in Palestine. The genius of Catholicism hovers over the Vatican, and centres in the city of the seven hills. The traditions of its Church emanated from, and cluster round the fabled seat of St. Peter. Its wealth, and power, and gorgeous edifices are massed in Italy. The land of Tyre and Sidon, of Galilee and Samaria, of desolation and the Dead Sea, are foreign to it in every respect, and the City of David is no place for the palace of the "Holy Father."

These are the "times of restitution spoken of by all the holy Prophets since the world began." The purposes of Jehovah cannot be frustrated. The descendants of his ancient covenant people will reap the fruits of the promises planted in the hearts of the fathers. The signs of the times point to the speedy redemption of Jerusalem, and the spirit of the great gathering is beginning to take hold of the Jewish heart. The war now raging will be one of the instruments in the hand of the Omnipotent to prepare the way before the feet of the sons of Jacob, and the Hebrew, not the Latin, will come in upon the land like a flood.

There are no people who watch the events transpiring in the old world with greater interest than do the Latter day Saints. The gathering of the Jews to Palestine is one of the important incidents of the work to which their lives are devoted. Their destiny is associated with the ultimate triumph of Judah. And the fulfillment of the predictions of ancient Prophet and modern Seer is taking place so rapidly and significantly, that they are almost ready to proclaim. "Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." No. Jerusalem is not to be given to the Jesuits, Palestine is not to pass under the power of the Pope. The soil is reserved for Judah, and "the mighty God of Jacob" will turn and overturn until the dominion is established. The dispersion of the House of Israel was clearly predicted by their Prophets, and they literally became "a hiss and a by-word among all nations." "He who scattered Israel will also gather them." The prophecies concerning the restoration are just as clear and definite as those in relation to the dispersion. If the latter have been fulfilled, have we not good reason for expecting the accomplishment of the former? The great theme of the inspired Jewish bards and seers was the latter-day glory of their nation. The events which they associated with the restoration and the re-building of their ancient capital, are now transpiring, and we therefore look for the complete fulfillment of their sayings concerning the triumph of Judah.

This re-establishment of an old and once powerful nation upon the site of its former splendor and dominion, is one of the important scenes in the great drama of the last days, and a precursor of the "consummation of all things." It will surely be accomplished, and will aid in the vast revolution that is about to be inaugurated by the powers on high, which will result in the "end of the world," or,

in other words, the destruction of man's misrule, and the setting up of His kingdom whose right it is to reign, whose dominion shall be everlasting, and whose sway shall be "from the rivers even unto the ends of the earth."

He is the "Lion of the tribe of Judah;" He will sit upon the throne of his father David, and all nations and kingdoms will serve and obey Him.—*Deseret News*.

THE LOGAN TEMPLE.

[CONTINUED FROM PAGE 695.]

Bishop Leonard W. Hardy then offered prayer:

O God, our heavenly and eternal Father, we thank thee for this privilege we now enjoy in having laid this stone, which is to stand at the southwest corner of the Temple to be erected to the Lord our God, for the salvation of the living and dead of thy children.

We ask thee, our Father, to let thy Holy Spirit rest upon this vast congregation here assembled; and may we realize the blessings which flow through the building of Temples to thy name, within whose walls we can act for and in behalf of those that are gone behind the veil. We thank thee, O Lord our God, that this location was selected whereon to rear this Temple, by thy servant who has lately passed from earth, gone to continue his work among those who have been deprived of the benefits of the Gospel; and we pray at this time that thou wilt let the spirit of this labor and work, even that of binding the hearts of the fathers to the children, and the hearts of the children to the fathers, rest down upon this people who have been called upon to perform the same, that it might be a labor in which they will delight, and in which all may feel themselves interested; and also let thy blessing be upon the workmen who shall labor here; preserve them from accident and dangers of every kind; and may there be no evil surmisings respecting the fidelity of each other, or distrust in the virtues of any of the ordinances of thy House, arise in or be entertained in their hearts; may they not be led astray that their faith become shaken or the light of thy Spirit diminish within them; but

may thy holy influences be around them, and be with those who may be called upon to procure and disburse the means for the support of the workmen, that their eyes may be single to the glory of God and the building of this House. Cause we pray that no contentions or disputes may arise among them, or a contentious spirit be entertained while here engaged, or anything occur to grieve thy Holy Spirit. But may the peace of heaven fill each heart, and be upon the very teams that shall render their service, that with joy and rejoicing the hearts of all may be gladdened in performing their work from day to day, until the cap-stone of the building shall be set, and the same completely finished, and dedicated to thy most holy name; and the glory we ascribe to God and the Lamb forever and ever.

And we would bear up before thee thy servants the Apostles with him who presides over them. May they be filled with the knowledge of God, and thy Spirit and power be increased upon them, and may thy people be willing to hearken unto them, and be strongly united in the work of building up thy kingdom and extending its borders throughout the land. Continue to gather thy Saints unto these peaceful vales, and continue to bless the lands, the waters and the various elements for their sakes. Disperse, we pray, the clouds of darkness and wickedness from our minds, and may we see and comprehend thee and thy ways and all things as they are. Confound our enemies who delight to oppose the onward course of truth; may they go backward and not forward, and defeat their own unrighteous purposes, and

may their envy and wrath be made to praise thee.

And grant, holy Father, that this foundation stone too, which we thy servants of the Aaronic Priesthood have now laid, may stand firm and unshaken in its gravel bed, to lend its support to the house to be reared to thee, which shall bring joy to the hearts of many. And we pray for those who are called to guide the Saints in this Stake of Zion. May they be filled with the light of truth and the revelations of thy will; and may our brethren, thy servants of the lesser Priesthood living here, render them that becoming and efficient aid that shall strengthen their hands, always watching with a jealous eye after the spiritual interests of the Church, that no iniquity may abound, and promoting the temporal welfare of all.

And now, our Father, we dedicate ourselves with all we command, our wives and children, our houses and lands, our flocks and herds and all we possess, unto thee, the Lord our God; and humbly pray that we, with our possessions, may be accepted of thee, to be used in the building up of thy kingdom, and the accomplishment of thy wise and holy designs in reclaiming, redeeming and saving all the works of thy hands; and in battling with and contending against error and sin until Satan is bound, and thy will be done on earth as angels do in heaven, in and through the worthy name of Jesus, our Savior and Redeemer, even so, amen.

The choir then sang the hymn—

"An angel from on high

The long, long silence broke."

The procession again formed and proceeded to the northwest corner stone, which was laid by the President of the High Priests' Quorum, Presidents Moses Thatcher, William B. Preston, and M. J. Hammond, the Presidency of the Logan Stake and the Presidencies of other Stakes.

Elder George L. Farrell, President of the High Priests' Quorum of Logan Stake, then ascended the stone and spoke as follows:

Brethren and sisters in behalf of the High Priests and Presidents of Stakes I now stand before you upon this north-west corner stone of the

Logan Temple, and declare it firmly and duly laid. And my prayer is that as High Priests and Presidents of this and other Stakes of Zion, and as the Latter-day Saints we may always have a desire to labor for the building up of the kingdom of God, and that our efforts may not flag, and our power to do good increase lay by day, and that we may erect this House to the name of our God and labor for it honorably and justly before Him; and that we may live to see the last stone laid, the last nail driven, and the building completed, dedicated and consecrated to the name of the Most High, and that we may live to see the Savior come, and be worthy to sit down with him in this holy House and hear him converse with us, his people on the earth. And that we may be able to render true and faithful service in the interests of God and his people through time and eternity, and always stand shoulder to shoulder with those who may be called to preside over us, is my desire and prayer in the name of Jesus, Amen.

After which Elder Moses Thatcher offered the following dedicatory prayer:

O God, our Eternal Father, in the name of thy beloved Son, Jesus Christ, we appear before thee at this, the north-west corner stone of this Temple; and we pray that thou wilt let thy peace rest upon us, and upon the people who have gathered here to witness the ceremonies performed by thy servants, the Priesthood. O Lord, wilt thou listen to our prayers, and accept the gratitude of our hearts that we have with us thine Apostles; and that as they have laid the chief corner stone of this Temple to be reared to thy name, and as the Bishopric and the lesser Priesthood have laid that of the south-west, and thy servants the High Priests this, the north-west corner stone of this Temple to be built to thy name by thy people, Oh! wilt thou cause that thy Priesthood shall be united as the walls of this building will unite these corner stones; and that there may be a degree of union formed, like a strong cord which cannot be broken, and link by link may thy servants form the chain which shall bind the

adversary, and make the living and the dead rejoice before thee. And inasmuch as this work, O God, is to affect for good not only the living, but the dead also, wilt thou cause that those of thy faithful ones who are beyond the veil with thy Prophet Joseph, and with thy servants Hyrum and Brigham, to approve of our efforts and look down to day, and smile upon this people; and may they, our Father, announce to the spirits in prison that there is fixed this day another key, which shall turn another bolt, and which shall eventually open wide the door of salvation, bidding the captive be free. A key by which they shall receive also their baptisms and their washings and anointings. Oh let the veil which separates us from the dead grow thinner each day until all who desire salvation may, through our works, as guided by thee, become thy favored sons and daughters. And wilt thou, O God, bless thy servants who may labor here; that no evil thought may be permitted to dwell in their hearts, nor an evil word by them be spoken. May the air which encircles these walls as they shall grow unto thee, and which hovers over this consecrated place be filled by the inspiration of the Holy Spirit, so that the feelings of thy people, when they shall come upon this holy place, may ever be drawn to thee.

As thou hast seen fit since this ground was dedicated, to call thy servant Brigham to thyself, we feel to acknowledge thine hand in this, as well as in every dispensation of thy providence; and as a tribute to his memory, help us to join our hands and cement our hearts together in the performance of every righteous act, until we shall become a people of one heart and one mind, doing thy will upon earth as it is done in heaven. And wilt thou let this stone, our Father, remain steadfast, firm and true until the morning of the resurrection, and as long thereafter as may be pleasing unto thee, and may it answer well its part in the walls of this Temple, which, in the name of Jesus thy people will build to thy name for the living and for the dead. We dedicate it, with our substance

unto thee, in the name of Christ our Redeemer. Amen.

The choir sang the hymn—

"Praise to the man who communed with Jehovah,
Honored and blessed be his ever great name."

The procession re-formed and proceeded to the north-east corner stone, which was laid by the First Presidents of the Seventies, assisted by the Presidents of the Elders' Quorums.

President A. P. Rockwood, standing on the stone, then briefly said—In the absence of our beloved President Joseph Young, whose state of health did not admit of his being present.

Brethren and sisters, I arise upon this stone to announce to you that the Seventies and Elders have laid this last corner stone, which is situated at the north-west corner of this building. And I now, in their behalf ask and hope that the masons who may have charge of the erection of the walls of this Temple, may connect this corner stone with the others, already set and laid, in such a mechanical manner as no workman need be ashamed of. And let us, as Latter-day Saints, prove ourselves workmen who need not be ashamed in bringing forth our Tithes and offerings with which to accomplish this work, that while we live here we may have joy in our labors and duties, and when we go hence we, with our dead may then rejoice also.

That God may add his blessing upon those present who hold his Priesthood, and the same be and abide with this people, as well as upon the building of this House to his name, is the prayer of your humble servant, in the name of Jesus, Amen.

When President Horace S. Eldredge offered the following dedicatory prayer—

Our Father who art in heaven, wilt thou look down upon us at this time in thy tender mercy, and let the influence of thy Holy Spirit be continued unto us; and accept, O Lord, of our grateful acknowledgements, even the gratitude of our hearts for the privilege we have this day of standing upon consecrated ground to-

attend to these sacred rites. We thank thee for the privilege granted unto us of rearing a Temple to thy holy name, wherein we can receive those ordinances through which come thy blessings; and we pray that thou wilt sanctify unto us every privilege and blessing, and help us to duly appreciate the same. Wilt thou accept of the labors thus far performed this day in the laying of these corner stones upon this land which has been consecrated and dedicated by thy servants for this purpose. And bless and prosper every honorable and righteous means that shall be used to prosecute the labor of building this Temple, until the top stone be laid above it, and the structure completed; that this House itself may be accepted of thee, and thy Saints enter therein, and within its walls receive their washings and anointings and sealing ordinances, both for themselves and those who have gone before us. Grant, O Lord, that thy peace may abide upon this ground and its surroundings, and the materials that shall be brought here for the construction of the building; and may the same heavenly influence pervade the hearts of the men who shall labor here, to the utter exclusion of any and all confusion and dissension among thy servants, that the order and decorum that is characteristic of thy holy Priesthood in all its varied offices, may be witnessed and felt, to the blessing and joy of all who labor and come here. And, Father, wilt thou bless and prosper those who shall administer to the wants of the workmen in a righteous and liberal spirit, all who pay their Tithes and offerings according to thy holy commandments; and may they feel that they are assisting to advance the cause of Zion in the earth. And we ask thee, Father, to let thy peace and blessing be upon Israel, and

upon thy servants who hold responsible positions in thy Church and kingdom, especially upon those of the Quorum of the Twelve. We thank thee for the unity and power that prevail among them; and grant that they may continue to be united in all things pertaining to the building up of this thy Zion and the establishment of thy righteous purposes in the earth, and with increased power to prevail with thee. And bless we pray all the quorums and organizations of thy holy Priesthood according to their positions and responsibilities and labors before thee; that all of them may also be united with thine Apostles in every good word and work, that the kingdom may roll forth to the final triumph of righteousness and truth in all the earth. Wilt thou hedge up the way of the wicked, the hyppocrite and ungodly who plan against and set snares to entrap the feet of thy servants. Confuse and confound them in their unrighteous acts and works, and may they be caught in their own gins and traps, and be humiliated in shame and disgrace while they delight in their wickedness. And cause that truth, thy laws and government may in thine own due time triumph over all the earth, and the day be hastened when the kingdoms of this world shall become the kingdoms of our God and his Christ, and peace reign triumphant from the rivers to the ends of the earth.

We now dedicate unto thee this stone and pray that it may be holy unto the Lord, and that it, in connection with the others, may remain immovable and sound, true to the place in the building in which it is now set; and that thou wilt accept of us and our labors this day, and to thee be all praise and glory now and forever, even so Amen.

[TO BE CONTINUED.]

THE VALUE OF DIFFICULTIES.—The winds and storms are the educators of the tree no less than the sunbeams and the dew. In the intellectual world a strong mind thrives on difficulties. There is no false method of education than to make all smooth and easy, and remove every stone before the foot touches it. God himself has hidden the knowledge of his creation in the depths of the sky and the bosom of the earth. He has demanded toil and travail, keen and patient thought, till study has become a weariness to the flesh, in order that a man's intellect may rise to its proper stature. It would have been a strange thing if the spiritual world had been an exception.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 29, 1877.

WHAT SHALL WE READ? [No. 1.]

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THE possession of intelligence makes much of the difference which we see among mankind, it implies culture, development, progress, growth; it was said of old, "knowledge is power;" and every day's experience brings home this telling truth that ignorance is slavery, bondage, and death. The present age in many respects is in advance of the past, information is more widely diffused; special and general, are both within reach of the masses, and many of the humblest can rejoice to-day in the possession of that which but a little while ago was unknown to kings; the multiplied facilities of modern times are striking testimony to the fulfillment of that prediction which says that "many shall run to and fro and knowledge shall be increased," Dan. xii, 4.

It may be that many will not avail themselves of these conditions, they will neglect opportunity, and privilege will pass before them uncared for and unused, but none of these should be found in the ranks of the Latter-day Saints, they are supposed to be in possession of "the fear of the Lord, (which) is the *beginning of knowledge*," and "through knowledge shall the just be delivered."

Yet with them even it is believed that there is ample room for improvement, they have resources which are none too much explored, wealth which is not yet all appropriated, and opportunities which are not yet made the most of, for their interest and well being; and as Saints, with their faith and knowledge already acquired, they are under obligations to increase their store in order that they may be fitted for the position and future to which they have been called; it may be considered derogatory to any man or woman to be unable to vindicate their course, or to "give a reason for the hope that is in them;" the merits of the system with which they are identified should be familiar, and the progress of the work should be to them a common study; in the details of its origin and growth, they should be well posted, as thorough and full as opportunity will allow.

As to the system and faith established by Jesus and his successors, we have the New Testament which the Christian world have agreed to accept as their "Standard," and "Court of Appeal," and every Elder and Latter-day Saint should be able to prove from "the law and the testimony" the in-

vulnerable character of the doctrines they accept. To "search the Scriptures," is a duty, and one too inculcated by high authority and practised for its advantages in the ancient times; Jesus in appealing to the unbelieving Jews, said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v, 39, in rebuking the Sadducees, he said, "Ye do err, not knowing the Scriptures," and in Luke we find that during his last interviews with his disciples "beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures concerning himself," and this with such decided propriety and effect that the disciples exclaimed, "Did not our hearts burn within us while he talked to us by the way, and while he opened to us the Scriptures." This illustrious example was followed by his Apostles, "and Paul as his manner was, went unto them, and for three Sabbath days reasoned with them out of the Scriptures;" he also in writing to the young Elder, Timothy, reminded him that "from a child he had known the holy Scriptures, which were able to make him wise unto salvation through faith which is in Christ Jesus;" and further tells him that all Scripture given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Now there is a possibility of reading so as to barely establish in our minds and recommend to others the first principles of the Gospel, but this is fearfully superficial, and is a good deal like a miner being satisfied with the float-rock, when beneath lies the great deposits which are unknown and inexhaustible; those who have but this superficial view lose sight of that grand system of communion, order, prophecy and purpose which invests this sacred literature with a glory all its own; the rich treasures of illustration, of example, of promise, of design, are as an unfailing fountain and well of instruction undefiled; our baptisms, our ordinances, our faith in Jesus and his Gospel are only the bringing to the focus of personal application and personal life, the dealings of the Almighty with our progenitors from the Adamic era down to now; and the man who ministers in the word (and every Saint should minister) is best qualified for his position, when by deep research, by continued reflection and study, by persistent reading and careful appropriation, he becomes a reservoir, from which the eternal spirit can draw "things new and old." God's providences and purposes, man's origin and destiny, are problems measurably solved by the man who is saturated with the spirit of the revelations of God's Word, and in this condition he is better prepared also to receive, appropriate and harmonize the contents of the "Book of Mormon," "Doctrine and Covenants," and other revelations of our day; he by enlightened vision perceives the unity, consistency and rounded character of the whole, and whenever or wherever other revelations may be exhibited, knowledge and experience give the key by which he can test the same; to him the great gulf between the true and false, the genuine and counterfeit for ever remains unbridged; the spirit, the tendency, the origin of professed revelations are alike perceived, and he is in no danger though manifestations may be around sufficient almost to "deceive even the very elect."

We commend then the study of the Scriptures to the Saints and to the Elders, so shall they be entitled to that commendation given to the Bereans, of whom

it was said, "*They were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.*" Acts xvii, 11.

H. W. N.

WANTED—"Journal of Discourses" complete—volumes 3, 4, 8, 9, 10; also numbers 1 to 9 of vol. 6; numbers 11 and 19 of vol. 7; number 7 of vol. 11. Those having the above to dispose of will oblige by addressing this office soon.

HOME CORRESPONDENCE.

London, Oct. 16, 1877.

Prest. Joseph F. Smith.

Dear Brother,—Having been released to return home with the company of October 17th, a few words through the STAR may not be out of place. I was called at October Conference 1875, in Salt Lake City, on a mission to Europe, and on the 26th of the month I left in company with twenty-two other Elders. After a journey of seventeen days we arrived in Liverpool, when I was appointed by Prest. A. Carrington to the London Conference, under Elder W. L. Binder. As a Traveling Elder I labored in the Essex district until September 22, 1876, when I was called to succeed Elder Binder in the presidency of the Conference. In that position I have labored with much satisfaction. My time has been employed traveling through the Conference, and preaching the Gospel wherever I could obtain an opportunity. Through the blessing of the Lord I have been enabled to baptize seventy-nine persons into the Church. During the same time there has been a general re-baptism throughout the Conference, the good fruits of which have ever since manifested themselves. I had the pleasure of re-baptizing one hundred and eighty-seven of the brethren and sisters. During this season one hundred and forty have emigrated from the Conference.

The Elders from Utah, with whom it has been my pleasure to labor, have been diligent in their duties, and have manifested much energy in preaching the Gospel to strangers, and in building up the Saints in their most holy faith. Their labors have brought forth fruits to the glory of God.

The Saints throughout the Conference have always been on hand to assist myself and the Elders in fulfilling our mission, and in carrying out my counsels. I have really been sustained and blessed by their faith, prayers and good works.

I leave in the London Conference many faithful Latter-day Saints who are full of love for, and integrity to the Gospel, and because of this my heart is full of blessings for them, as also for their many kindnesses to me as a servant of God, and to all I say—God bless you. I pray that the Lord will speedily gather them home to Zion, where they can stand in holy places, and be sealed unto eternal lives.

Praying God to bless you, and the Mission over which you preside, and his work in all the world,

Your brother in the Gospel,

WILLIAM PAXMAN.

Manchester, Oct. 15, 1877.

Prest. Joseph F. Smith.

Dear Brother,—Since it has fallen to my lot to bid adieu to the British Isles, where I have labored since the spring of 1876, and where I have had the pleasure of becoming acquainted with many good and honest people, who have been willing to help me in the discharge of the missionary duties to which I was appointed, namely, the presidency of the Manchester Conference, I feel to say to the Saints and friends of that section of country—I am very much obliged for your kindnesses, and I pray God to bless you with his holy Spirit, to guide you in the path which will finally save you in the celestial kingdom of peace; and as my request has been, still it is, study your holy religion, that you may be

able to give a reason for the hope that is in you, unto those who may be anxious to know your belief in regard to the will of our Creator.

Since I came to the Manchester Conference, I have baptized fifty-three new members, and 150 by re-baptism. It gives me joy to know that God has blessed my humble efforts among my fellow-creatures, in teaching the one path that leads to peace eternal. And to my brethren at "42," I thank you for the many kindnesses you have shown me, and for the good instruction you send forth from time to time to the Elders and the Saints, through the medium of the *STAR* and in other forms.

I will not make a long letter, for many returning Elders expect this privilege; but may God bless all who are trying to build up the kingdom of God on the earth, is the prayer of

Yours in the Gospel,

W. W. GALBRAITH.

Sheffield, Oct. 15, 1871.

Prest. Jos. F. Smith.

Dear Brother,—I would like to say a few words on leaving England for my home.

I was called at the General Conference of October, 1875, leaving on the 26th of same month for this country. On my way through Canada I met with a narrow escape, being thrown from the train while nearing the station of a town called London. But the Lord had a work for me to do, and by his blessings I was administered to and in due course was made sound; arriving in Liverpool I received appointment to the Sheffield Conference, under Elder Peter Barton. I labored in harmony with him up to Oct. 1876, when he was released, and I was appointed to the responsibilities of the Conference: for eight months I labored—alone, doing the very best I could.

In May last, brothers Alma L. and Warren B. Smith were appointed to labor in the Sheffield Conference; in July, Elder Alma B. Dunford was added to us, and during the summer our efforts have been the source of much satisfaction.

In taking my departure I rejoice to know that after two years I leave the

Saints feeling well, and it is with a tearful eye and aching heart that I leave them behind. I rejoice exceedingly in the experience gained; it has been a profitable school to me; I have been able to contrast the institutions of the Latter-day Saints with those of the world. I have seen the vast difference between the Gospel of Christ and that of an apostate priesthood. I hope that on my arrival at home I shall use that experience in seeking to do good among the noble youth of Zion. I am indebted to the Lord for what I have received, and I want to show to him my appreciation by rightfully using and so preparing my mind to receive more.

I say to the Saints and kind friends who administered to my wants from time to time, God bless you, and provide in due season for you in righteousness and gather you home to Zion.

Your kindness will never be forgotten by me. Peace be with you all.

Your brother in the Gospel,

W. C. A. SMOOT.

Bern, Switzerland, Oct. 12, 1877.

Prest. Joseph F. Smith.

Dear Brother,—Having been released to return home, I feel it my duty to give you a short report from this Mission. You are doubtless aware that Elder T. G. Webber has been called home by cablegram from Elder F. D. Richards. Elder H. Flamm is to succeed me in the Presidency of this Mission, and is now here seeking what information the short time allotted for the purpose will allow me to give him.

All the Elders now laboring in the Mission are well; they are faithful, energetic men, and feel first-rate in their labors. It affords me much pleasure to state, that, during the 16 months I have been here, we have labored unitedly and in harmony, as brethren should do, in the same good cause, and with the same object in view, that of spreading the truth, refuting falsehood, correcting error, making known the principles of the Gospel, and calling upon the people to repent.

Our labors have been crowned with encouraging success. During the last few weeks, brother Flamm has been

laboring in Berlin, where he baptized about a dozen persons, and left others believing. Elders Mueller and Bessler have done a good work in Wurttemberg. Up to the time of their last writing they had baptized none, but they had found many friends, and converted several whom they expected to baptize.

Up to October 1st, we have baptized during this year, about 180 persons, persons, some have since been baptized whose names are not yet received here. A few have been cut off, two or three have died, 130 emigrated in June, and two are prepared to travel with me.

I believe I am safe in saying that the Mission is in a good condition, with encouraging prospects for the future. As brother Hill did not stay long with us, and brother Webber and I are to return home, the force of Elders becomes somewhat weakened, and two or three good Elders who can speak German, would be very acceptable in this Mission.

I have enjoyed my mission very much, feeling confident that some good has been accomplished by it. To myself it has been an excellent school of experience. By the manifestations of the Elders and Saints, and particularly at the time of saying "good bye," I feel assured that I have had their confidence and good-will, and hope to meet and rejoice in Zion."

All the Elders wish to be kindly remembered to yourself and the brethren with you. Praying God to abundantly bless you, I remain, your brother in the Gospel,

JOS. S. HORNE.

Bristol, Oct. 15, 1877.

Pres. Joseph F. Smith:

Dear Brother, — Seeing my name published in the STAR as released, I cannot return without expressing gratitude to my brethren and sisters for their many acts of kindness while associating with them; which I hope I shall ever remember. I will say, for the benefit of all, do right towards one another, fear God and keep his commandments, then he will honor you; keep Zion in view, and ask your heavenly Father to bless and prosper you in every lawful undertaking, then use the means you may be blessed with, in economy, for "Every little makes a mickle," "Pence make shillings, and shillings pounds;" try by every laudable method to gather out of Babylon to the place appointed. Watch the signs of the times for I can testify that the judgements of God are to be meted out to the earth and its inhabitants, and God our heavenly Father is going to sweep the earth until there are but "few men left," "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues." My testimony to you is that God is calling through the works of his servants Joseph Smith and Brigham Young, and others, for a short season, that you may escape the calamities that await this generation, unless they repent.

Feeling a deep interest in your welfare, and for the furtherance of God's kingdom on the earth, I am your brother in the Gospel, —

R. G. BERRETT.

MINUTES OF A DISTRICT MEETING,

HELD AT THE TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER,
SUNDAY, OCT. 14, 1877.

Utah Elders present—W. W. Galbraith, S. L. Richards, D. D. McArthur, O. H. Riggs, A. A. Kimball, L. D. Young, and N. A. Empey.

10.30 a.m.

Meeting was opened by singing, and prayer by Elder McArthur.

The Sacrament having been admin-

istered, Elder Galbraith said he was glad to meet with the Saints who had come in from the various Branches, knowing them to be the people of God, and knowing that generally speaking, most who met on occasions like these were those Saints who were living their religion and enjoying the Spirit of God. He then called on the

Branch Presidents to give a brief report.

The Saints comprising the Conference, as reported by the Branch Presidents, are striving to live their religion. The brethren had been preaching in the open air, and had labored to warn the people, but the spirit of enquiry is nearly dormant in most parts of the Conference, and at places where enquiry is manifest, it arises more from curiosity than from a sincere search after truth. A few Saints were in the back ground, neglecting their meetings, and thereby losing the opportunity of learning those great and glorious blessings that await the righteous.

Elder John Schofield testified to the satisfaction he felt in his labors in the various Branches comprising the Conference. He spoke of the work being an individual one—of parents being unable to save their children, no matter how they loved them, and in like manner how children could not save their parents. He exhorted the Saints to diligence, and prayed for the Spirit of God to rest with the righteous.

Elder John H. Saneger said he felt proud in being numbered along with the Saints. A short time ago Elders Galbraith, Schofield and himself had entered the town of Leek about noon, at which time there was not a Saint in the town, but before midnight the same day there was an organized Branch of 7 members.

Elder Galbraith said it might appear strange to some that those Saints who were neglecting their duties were not dealt with, and said, "It is a great thing to be a judge, and I would rather err on the side of mercy than severity." He thanked the Saints for their kindness towards him while he had been laboring here in England; spoke of the pleasure he had experienced in his labors among them, and advised them to abide in the faith.

Singing. Benediction by Elder Empey.

2.30 p.m.

Singing. Prayer by Elder Kimball. Singing.

Elder Riggs said he came with the power of God—the same power which had commanded him to leave home to

go and preach the Gospel, to tell the people that the Lord had established his kingdom in this the nineteenth century. Spoke of how universally it was believed that there was a future state of existence, and how few knew anything about that state, and said that the Elders did not come to tell people what they thought, or to say that they believed Joseph Smith was a Prophet of God. They did come to say they knew that those who believed and were baptized would be saved, and those who believed not would be damned. They did not come to say in what they believed, but what they knew, and they knew that these were facts, and as durable as any other established fact. Spoke of the churches of the present day denying, that Apostles, Prophets, Pastors, Evangelists, etc., were needed, which was in direct contradiction to what was written in the New Testament, for it was written in Eph. iv, 12, 13, that these officers were set in the Church for the perfection of the Saints, till all came to a unity of the faith. He said if any man would or could prove that the people had come to a unity of the faith, then he would be willing to concede to him that they were no longer needed. He showed how the ordinances of the different Christian churches differed from the ordinances of the Church in the days of the Apostles, and said it was not to be wondered at that the power of God did not attend the ordinances of the present churches, for they had "changed the ordinances, and broken the everlasting covenant." Concluded his remarks by bearing a strong testimony to the truth of the Gospel as revealed through Joseph Smith.

Elder Young said that they had heard abundant testimony as to the kingdom of God being again revealed in these the last days, and thousands of such testimonies were before the world now, and these would prove a blessing or otherwise, as received or used. Showed how it was impossible for a man to obtain salvation except by the established laws of God, and bore his testimony as to the truth and efficacy of the Gospel, and asked the Saints to pray for the Elders in order that they may be blessed and strengthened.

ened, and enabled to go forth with power to preach the Gospel, and they would be blessed in so doing.

Elder McArthur said the laws of God were unchangeable, and when he set up his kingdom, he laid down certain laws by which it should be governed, and his Son Jesus Christ had said that, "Till heaven and earth pass away, not one jot or tittle shall pass from the law, till all be fulfilled." How important it was, and is, that all people should find this unchangeable way which the Lord had laid down, and which leads unto eternal life? yet he said it was difficult in the confusion of churches which are now on the face of the earth, each crying out "this is the way," and all believing and practising different ordinances. It is for men to find this "strait and narrow way," otherwise they cannot be saved in the celestial kingdom of God.

Singing. Prayer by Elder Richards.

6 p.m.

Singing. Prayer by Elder Riggs.

Elder Galbraith said it was unusual for him to take a text, but he would quote the 8th chap. and 20th verse of Isaiah, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." He said he was quite willing to be judged by this law, and if he spoke not according to the testimonies of the ancient Prophets, it was because there was no light in him. In speaking of the Godhead, he showed how the God of the Latter-day Saints differed from the god of the rest of mankind. The Saints believe in a God who is a personal being, a God after whose likeness man was created; they believe in the Bible, and what it teaches they teach, and none can point out any difference between the two; they believe in faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost. He was often asked what were the leading principles of the Church—they were

many, but the first were the same as those which Paul said the Church of his day accepted and believed (Heb. vi, 2). He had been asked, also, could not a man be saved without baptism? Jesus set the example, he that was without sin obeyed the law in order "to fulfill all righteousness;" how much more then it behoved those who had committed sin? It was advocated by some that the Gospel had remained on the earth since the days of Jesus to the present time; this was certainly erroneous; Jesus predicted that the kingdom which he set up should "suffer violence, and that the violent should take it by force." John saw that power should be given unto the beast, and "he should overcome the righteous, and all people should worship him whose name was not written in the Lamb's book of life." He also saw that an angel should "fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth." There would have been no need for this angel had the Gospel remained on the earth ever since the days of Jesus. It was also asked, did the Bible sanction a plurality of wives? Yes, it not only sanctioned, but taught it, and quoted Isaiah prophesying of a time to come when "seven women should take hold of the skirts of one man," and showed how nearly all the great and good men of ancient days were believers in, and practised this doctrine; Abraham and Jacob were examples of these; David, who had many wives, was told by the Lord through his Prophet Nathan, that he did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite. (1 Kings xv, 5.) Prayed God to bless all seekers after righteousness.

Singing. Dismissed by Elder McArthur.

JOHN C. SCHOFIELD, Clerk.

UTAH NEWS.

From the *Deseret News* :—

NEARLY COMPLETED.—The 5th Ward New School House is receiving the roof.

CROYDEN.—We received a call from Bishop John Hopkins, and his First Counselor, Brother George Knight. They report the people feeling well and enjoying excellent health in their upper valley. Crops are much better than was expected, considering frost and grasshoppers, with the exception of potatoes and hay; frost taking most of the murphies, and hoppers much of the grass.

MEDICAL CLASS.—The Medical Class for the women of Utah was to be organized on Wednesday, October 3rd, at 4 p.m., at the Office of the *Woman's Exponent*. All ladies desiring to enter the medical profession were requested to attend. A school for professional nurses was to be organized on the same occasion; those wishing to pursue this path in life were also invited to be present.

NEW PAPER.—Brother J. W. Carpenter, of St. George, designs starting a semi-monthly paper at that place, if he can obtain sufficient subscriptions in advance to warrant the enterprise. It is to be called the "St. George Union" with the motto, "United we stand, divided we fall." It will be devoted to the interests of Southern Utah. We desire the success of all enterprises calculated to benefit the people, in any part of the Territory.

LOGAN TEMPLE.—The work on the Logan Temple goes steadily on. The foundation of the main structure is being laid, and the walls of the northern addition are now above the first tier of windows. The part last mentioned is intended for use as an engine house, for the heating apparatus, recording offices, etc. It is intended, if practicable, to raise the walls of the main structure ten feet above ground level this year.

FOUNTAIN.—Messrs. W. Jennings & Sons have received from the east their iron drinking fountain, to be erected in the vicinity of the Emporium Building. It is by far the handsomest article of the kind in Salt Lake. There is a kind of canopy over the basin, out of the centre of which latter the water will spring upward in a number of small jets. Below, in the base, is a little trough for the accommodation of the canine species. The whole is surmounted by a spread eagle upon a small globe. It will take the shine off the other public drinking fountains.

VEGETABLES.—Brother James Paskett brought to our Office specimens of vegetables raised on his farm at Henneferville, Summit County. The quality of the different articles is unquestionably good. A cabbage weighs 16 pounds, and the onions measure each 16 inches in circumference. The samples of the genuine English sort of Swede turnips are very large and fine. Among the lot was a packet of English horse beans, larger and plumper than the average "Old Country" article. These products were raised on the Weber, where Summer frosts are frequent.

EXCURSION PARTY.—A Sunday School excursion party, numbering nearly one thousand, visited the City, they were from Tooele, Grantsville, Pine Cañon and E. T. They visited the Temple Block, and congregated in the Tabernacle, where they listened to music on the organ, played by Professor Jos. J. Daynes, and from the Tooele brass band. Short addresses were then delivered to them by Elder George Q. Cannon, Superintendent of the S. S. Union, and Brother George Goddard, his Assistant. In the afternoon most of the excursionists attended a matinee at the Theatre, and left for home the same evening.

HOME MADE.—Brother H. B. Scoville's broom factory, at Ogden, is prospering. He is now enabled to employ eight hands besides himself, and from eight to ten dozen brooms are produced daily. The article made by him is growing in favor as its quality becomes better known, and his patronage is increasing accordingly. In consequence of the injury inflicted by grasshoppers on the home-raised broom corn the supply is not sufficient this season, to meet his demand, although the yield is greater than that of the year previous. Probably next year there will be enough and to spare rendering importation unnecessary.